Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Bechoros Daf Mem Daled

SHTEI EINAV L'MALAH SHTEI EINAV L'MATAH

- **Q:** What does the Mishna mean? It can't be that when it says "both his eyes are above" it means that both always look up and when it says "both eyes are below" it means that both always look down, because then when it says "one is above and one is below" it would have to mean that one eye looks up and the other looks down, which would be the same thing as the next part of the Mishna that says "or if he can look at a room on the first floor and the attic at the same time"!? Rather, when it says "both his eyes are above" it means that his eyes are situated above where they should be, and "both his eyes are below" means that they are situated below where they should be, and "one is above and one is below" means that one is situated above and one is situated below. The Mishna then says, even if they are situated properly, "if he can look at a room on the first floor and in the attic at the same time" it is also a mum.
- **Q:** How do we know that these conditions constitute mumin? **A:** A Braisa says, the pasuk says "b'eino" which teaches that any mum in the eye is a mum that makes him passul. From here we learn that if both his eyes are below, or both eyes are above, or one is above and one is below, or if he can look at a room on the first floor and the attic at the same time, or if he speaks to one person and seems like he is looking at someone else, he is passul.
    - A Braisa says, the pasuk says "iveir" which refers to a person blind in both eyes or even in only one eye. The extra word of "*ish* iveir" teaches that white spots in the eye and an excessively watering eye are mumin when they are permanent conditions.
    - **Rava** said, the Torah had to separately write "ish iveir…dak…tivalul b'eino". If the pasuk would only say "iveir" we would say that is a mum because the eye has been removed, but the case of white spots and watering are not mumin. Therefore the pasuk says "ish". If the pasuk would say "ish" we would say they are mumin because they cause total lack of vision, but something that only causes some lack of vision is not a mum. The pasuk therefore says "dak" to include even some lack of vision. We would say that when one part of the eye mixes with the other, which doesn't cause lack of vision, it is not a mum. The pasuk therefore says "tivalul". We would still not know that if the eyes are not situated properly or do not focus properly it is not a mum. The pasuk therefore says "b'eino".
        - **Rava** said, based on this, any mum that causes total blindness is included from "ish", anything with some lack of vision is included from "dak", anything with mixing of the parts of the eye is included from "tivalul", and anything that involves improperly situated eyes or focus of eyes is included from "b'eino".

SACHEI SHEMESH

- **R' Yosef** taught a Braisa that this refers to one who hates the sun.
- "Zagadyan" was explained by **R' Huna** to refer to a person who has two mismatched eyes.
    - **Q:** A Braisa says it means someone with different color eyebrows!? **A:** The word "zagdum" refers to anything that is mismatched and can refer to both these cases.
- "Hatziran" is explained to mean eyes that are round or very round, or eyes that drip to varying degrees.
- A Braisa adds 3 more conditions to the list of mumin: one whose eyes are in constant motion, one who has very long eyelashes, and one who has no eyelashes.
    - **Q:** We have learned that lack of eyelashes is only a mum on the basis of maris ayin, not D'Oraisa!? **A:** When the roots are still there it is only for maris ayin, but when the roots are gone it is a mum even D'Oraisa.

MISHNA

- If a Kohen's eyes are large like those of a calf or they are small like those of a goose, or if his body is too large for his limbs or it is too small for his limbs, or if his nose is too large or too small for his limbs, the Kohen is passul.
- If a Kohen is a "tzimem" or a "tzimeya" he is passul. A "tzimeya" is one with very small ears, and a "tzimem" is one whose ears are shriveled and closed.
- If his upper lip juts out beyond his lower one or his lower one juts out beyond his upper one it is considered a mum.
- If his teeth have fallen out he is passul on the basis of maris ayin.

GEMARA

- **Rav** said, that we see that Moshe Rabbeinu was 10 amos tall from the fact that he spread the covering over the walls of the Mishkan, when the walls were 10 amos tall. **R' Simi bar Chiya** asked **Rav**, the distance from the middle finger to the elbow is an amah. If Moshe was 10 amos tall (10X that length) then his body was disproportionate and he was a baal mum!? **Rav** said, Moshe's amah was longer than the standard amah and was in proportion to the rest of his body.

CHOTMO GADOL…

- A Braisa says that if his nose is longer than normal by even the width of a little finger, he is passul.

HATZIMEM V'HATZIMEYA

- A Braisa says that a "tzimayach" is also a mum.
    - The **Rabanan** did not know what a "tzimayach" was. They heard an Arab merchant announcing that he was selling a "tzimayach" and found that he was referring to a goat with long, hanging ears.
- **R' Chisda** said, a goat that doesn't have horns and a female sheep that has horns are valid to be offered on the Mizbe'ach. A Braisa says this as well. The Braisa says that a goat that doesn't have horns and a female sheep that has horns, and a tzimeyach, a tzimem, and a tzimeya are all valid to be brought on the Mizbe'ach
    - **R' Chisda in the name of Ameimar** said, if the horns of a korbon along with the boney insides were removed, the animal is passul, but it may not be redeemed. If its hooves with the boney insides were removed, they become passul and they may even be redeemed based on this.
        - **Q:** A Braisa says that even when the horns and the boney insides were removed it is passul and it *may* be redeemed based on that!? **A:** The Braisa is discussing where they were totally uprooted and **R' Chisda** is discussing where there were cut but not uprooted.
            - **Q:** A Mishna regarding the parah adumah says that cutting of the horns may be done to a parah adumah, which means that it would certainly not make it passul!? **A: Ze'iri** said, that is referring to cutting it above the level of the boney inside.

MISHNA

- If a Kohen has enlarged breasts, or has an enlarged stomach, or has a bellybutton that sticks out of his stomach, or if he gets seizures even if only once in a while, or he has demons that take hold of him, or he is a "me'ushban" (he has large beitzim), or is a "baal gever" (has a large eiver), he is passul.

GEMARA

- **R' Abba the son of R' Chiya bar Abba in the name of R' Yochanan** said, a talmid chochom may urinate in front of people (if he has the need) but may not drink in front of people.
    - A Braisa says this as well, and then says that it once happened that someone held himself back from urinating and it caused him serious stomach issues.
        - **Shmuel** once needed to do so during the drasha, so someone spread out a garment in front of him to give him some privacy and he relieved himself. His father later told him that it was not good that he only did so after having the

privacy, because it would lead people to think that they must wait for privacy as well, and it will cause people to endanger themselves by so waiting.
        - **Mar bar R' Ashi** once relieved himself while standing on a bridge. People told him that his mother in law was approaching. He said, even relieving in front of her was preferable to holding himself back altogether.
        - **Q:** Maybe the person in the Braisa got the stomach issues from swallowing a bug or something? **A:** The case was that his urine flow was also messed up, so it certainly was the result of holding himself back.
- A Braisa says, there are two holes in a person – one to let out urine and one to let out zerah, and the separation between these two places is like the thickness of a garlic peel. If a person needs to relive himself and doesn't, and it causes it to go into the other area, it makes the person sterile.
    - **Reish Lakish** said, the pasuk of "lo yihiyeh bicha akar va'akara ubivhemtecha" teaches that when one doesn't worry about modesty, like animals (and relieves himself as soon as he needs to) he won't become sterile.
        - **R' Yehoshua ben Levi** said this pasuk means that if one relieves himself when he needs to he will never be empty from having talmidim or from having his tefillos answered.
    - **R' Pappa** said a person should not urinate on non-absorbable substances in Bavel, because it will end up in the rivers, whose waters end up in EY.
    - **Abaye** said, a woman should not relieve herself directly in front of a child, but to the side is ok.
    - A Braisa says, **R' Shimon ben Gamliel** said, holding back from having a bowel movement causes stomach sickness, and holding back from urinating causes jaundice.
    - **Rabbah bar R' Huna in the name of R' Katina in the name of Reish Lakish** said, a buildup of blood in the body causes boils, a buildup of zerah causes tzaraas, a buildup of solid wastes causes stomach illness, and a buildup of urine causes jaundice.
- The Mishna listed the mum of a "ruach ketzaris" that comes on a person. A Braisa explains, this refers to the spirit known as "ben nefalim" that takes hold of the person.

HAME'USHBAN UBAAL GEVER

- A Braisa says "me'ushban" refers to enlarged beitzim and "baal gever" refers to an enlarged eiver. **R' Yehuda** explained, the eiver is considered to be enlarged for this purpose if it reaches the knee. A Braisa says, **R' Eliezer ben Yaakov** says, if it reaches the knee he is passul, but if it is above the knee he is valid. **Others** said that the Braisa said, if it reaches the knee he is valid, but if it reaches below the knee he is passul.

MISHNA

- If a Kohen has no beitzim or has only one beitzah, he is what the pasuk refers to as the mum of "maro'ach ashech". **R' Yishmael** says this pasuk refers to one whose beitzim are crushed. **R' Akiva** says it refers to one whose beitzim are swollen. **R' Chanina ben Antignas** says it refers to a Kohen with a dark complexion.

GEMARA

- **R' Yishmael** doesn't agree with the **T"K**, because if he is correct the pasuk should have said "chaser ashech". **R' Akiva** doesn't agree with **R' Yishmael**, because if he is correct the pasuk should have said "mimro'ach ashech". **R' Chanina ben Antignas** doesn't agree with **R' Akiva**, because if he is correct the pasuk should have said "ruach ashech".
- **Q:** How can **R' Chanina ben Antignas** say that a Kohen with a dark complexion is fully passul (and the Avodah would be passul) when a Mishna later says that a Kohen who has that dark complexion would not passul the Avodah that was done!? **A: R' Chanina** did not have the version of the later Mishna like we do, and his version did not say that the Avodah of such a Kohen would not be passul.